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The Bishop's Weekly Chat With You.

My dear Flock—

When we read of the zeal of Protestants in the direction of missions to the heathen and of evangelistic work even in Catholic countries, we are at a loss to know how to account for it. In the light of the indefinite faith of so many churchmen, we wonder what they hope to convert other people to. In the mail of a single morning we read (1) of a Brooklyn minister resigning from the church after fifty years' service because he cannot believe the truths which missionaries are wont to convey to the heathen; (2) of a Nebraska minister who declares that he cannot believe in many things contained in the Bible; (3) of a Protestant bishop challenging his church to take any action against him for repudiating the fundamentals of Christianity; (4) of the defense of a Presbyterian minister who has become an infidel.

A few years ago there was a Protestant parade in Jersey City, and a noted preacher was brought to the City to be the speaker of the day. He tore the Christian faith to pieces, and, of course, got the orthodox ministers after him. On the Sunday following some local ministers defended and some poked fun at the old-time Protestant beliefs. A reporter then interviewed different ministers of Jersey City concerning their attitude towards the fundamentals of the Christian faith. Rev. Mr. Caton declared that he leans towards the modernist side; Rev. Dr. Parker said that he is with the fundamentalists; and Rev. F. S. Ritter was undecided. Yet these three ministers formed the committee which had charge of the parade program.

Rev. Mr. Caton, chairman of the committee, gave out this statement: "This controversy illustrates the glory of Protestantism and Americanism—namely its freedom of speech. There are innumerable brands of thought followed under the banners of Protestantism. Each has its place and will have to continue to fight for its place."

What if Mr. Caton were to appear before the Chinese, or the Japs, or the Turks, with this declaration? Their logical attitude would be "if you do not know what is true and what is not true about the Christian faith, how do you expect to interest us? We may be blind, but of what assistance could blind leaders be to us?" In doubtful things there is liberty, but there can be no doubt about matters concerning which God has made a definite revelation. Such revelation declares truths and facts, which must be accepted by God's children. To reject God's word, or even to entertain doubts about its veracity, is equivalent to a rejection of God altogether.

Rev. Mr. Caton continues: "It is well to remember that differences are of no account so long as Jesus Christ is glorified." But how is Jesus glorified if His word is rejected, and even His divinity questioned? Concerning people who thus repudiate Him, He has said: "He that will deny Me before men, him will I deny before My Father, Who is in Heaven." His reprimand, frequently repeated when He was on earth, was "Oh ye of little faith, why do ye doubt?"

God has made a definite revelation and He insists upon His children accepting it on faith. Where does faith come in, when the word of God will not be accepted, unless it be subjected to the likes and dislikes, not to say the mind, of one of His puny creatures?

During the very week which witnessed the controversy in New Jersey, the *Sunday School Times* carried an article, which charged that attacks were made on the fundamentals of the Christian religion at different Training Schools conducted by the International Sunday School Association. Rev. Dr. E. G. Read (Reformed Church) says "not a few of our Theological Seminaries have been captured by rationalism." If missionaries are permitted to pass judgment on the revelation of God, and to reject the fundamentals of the Christian faith, how can they expect to do anything but make infidels out of the Italians, or Mexicans, or other Latins, who, no matter what their humble station in life may be, or what the amount of their secular education may have been, are childlike believers in the divinity of Jesus, in the inspiration of the whole Bible, etc.?

+ John Francis Noll
Bp. of Ft. Wayne

FRANCISCAN SISTERS ARE PROFESSED

Twelve Pronounce Final Vows at St. Francis' Convent, Lafayette.

The following young ladies were invested with the white veil in the Community of the Poor Sisters of St. Francis Seraph of the Perpetual Adoration: Miss Alice McCauley, Lincoln, Nebr., Sister Mary Kostka; Miss Mary Tolle, Germany, Sister Mary Michaela; Miss Frances Hubertz, Lafayette, Ind., Sister M. Alfredilla; Miss Mary Tarczueski, Shelburn, Ind., Sister M. Donata; Miss Ethel Hardesty, Amorell, Ark., Sister Mary Irma; Miss Caroline Mosch, Omaha, Nebr., Sister Mary Erhardina; Miss Felicitas Strachwitz, Omaha, Nebr., Sister Mary Sixta; Miss Miriam Risser, Huntington, Ind., Sister Mary Robertilla; Miss Helen Martin, Huntington, Ind., Sister Mary Celine; Miss Annette Murray, Fort Wayne, Ind., Sister Mary Theresilla.

The following Sisters made their First Profession of Vows: Sister Mary Bonaventuris, Germany; Sister Mary Epiphania, Germany; Sister Mary Clementiana, Indianapolis, Ind.; Sister Mary Odo, Indianapolis, Ind.; Sister Mary Sostenesa, Indianapolis, Ind.; Sister Mary Amalia, Germany; Sister Mary Chrisologa, Chicago, Ill.; Sister Mary Fridolina, Lincoln, Nebr.; Sister Mary Dolores, Memphis, Tenn.; Sister Mary Bernardia, Memphis, Tenn.; Sister Mary Augustine, Germany; Sister Mary Rosanna, Kokomo, Ind.; Sister Mary Tomasita, Lafayette, Ind.; Sister Mary John Francis, Huntington, Ind.

The following Sisters made their Final Vows: Sister Mary Erwina, Germany; Sister Mary Notburga, Lincoln, Nebr.; Sister Mary Burchardа, Memphis, Tenn.; Sister Mary Albertilla, Jemez, New Mex.; Sister Mary Amantia, Lansing, Mich.; Sister Mary Bonosia, Omaha, Nebr.; Sister Mary Corneliana, Duncan, Nebr.; Sister Mary Tranquillina, Columbus, Nebr.; Sister Mary Adelgunda, Herman, Mo.; Sister Mary Victoriana, Chicago, Ill.; Sister Mary Symphoriana, Cincinnati, Ohio; Sister Mary Rolanda, Hammond, Ind.

Gift of $25,000 To Sisterhood

Santa Barbara—Christmas brought much happiness and cheer to many in Santa Barbara, but to none more so than the Sisters of St. Francis, whose hearts were filled with gratitude throughout the holiday season because of a gift of $25,000 from Max Fleischmann, the yeast king, and the spirit in which it was given.

In a letter to Miss Anna E. McCaughey, president of the woman's board of St. Francis Hospital, the donor stated that he had made certain inquiries and investigations, and said, "the reports that I have received have been most complimentary." He added that the gift was to relieve the Sisters' burden of debt on Vasa de Paz, the Sisters' home. The announcement of the gift came as a complete surprise to members of the order.

Dedication at Kentland

A large number of people from Kentland and neighboring parishes attended the dedication of the new school just completed by the Rev. Charles Stetter, last Sunday.

Following the dedication a banquet was served in a spacious hall which is a part of the school building. The County Superintendent of Schools, the members of the School Board, and many Protestant business men attended the banquet, and complimented the Catholic people on their fine, new building, and those who spoke emphasized their belief in Christian education.

Father Oberholz Injured

The Rev. John Oberholz, of Attica, suffered a painful injury when struck by a skidding car. His collar bone was fractured. He is able, however, to be up and about.

BEG YOUR PARDON!

Through an error in accounts, the parish at Columbia City, of which Father Lothamer is pastor, was credited with $58.00 for the Orphans' Collection. The amount should have been $171.63. The Collection at St. Andrew's was $370.00, instead of $168.00 as previously reported.

APPEAL TO COOLIDGE ON MEXICO

Chief Executive Asked to Apply Same Reasoning In Dealing With Mexico That He Used in Denying Recognition to Russia.

Cincinnati, Ohio—It is vain for the United States Government to hope that peace can be attained in Mexico by gestures of good-will and the bettering of commercial relations with that country, if there is not at the same time obtained for Mexicans the common human rights, including religious liberty, to which all mankind is entitled; President Coolidge is told in a letter which Walter T. Johnson, president of the National Council of Catholic Men, has sent to the White House.

Mr. Johnson, speaking for the National Council, takes cognizance of the "advances" being made by the American Government toward the Calles Government in Mexico, but asserts that there are indications that these "spring wholly from a desire to promote commercial relations."

He then calls attention to President Coolidge's own words in one of his messages to Congress, when, referring to Soviet Russia, he said: "I do not propose to barter away, for the privilege of trade, any of the cherished rights of humanity. I do not propose to make merchandise of any American principles. These rights and principles must go wherever the sanctions of our Government go."

In Mexico, Mr. Johnson contends, American sanctions have been extended despite the fact that American principles are trampled under foot. The Council "earnestly requests," he says in conclusion, that the American Government "use its proper offices" to induce the Calles Government to cease violating these principles.

The full text of the letter follows:

"To His Excellency Calvin Coolidge,
President of the United States,
Washington, D. C.

"Dear Mr. President:

"From the accounts published in the daily press, it would seem that the advances made by the Government of the United States towards the Government of Mexico spring wholly from a desire to promote commercial relations between the two countries.

"This is important. But no one would assert that it should be done with jeopardy to those higher spiritual rights which are the inalienable possession of every people.

"The good offices of our Government at the present time seem to be employed in showing good-will to a government in Mexico which, it is well-known, is engaged in a campaign of ruthless persecution against the majority of the people of that country.

"For practically two years, the right of liberty of religion, the right of worship, equality before the law, have been denied to them. The present Government of Mexico has, without trial of any kind, killed thousands of valiant men who have stood for the right of conscience.

"Mr. President, the recognition of one government by another is not a mere courtesy. It is an act having a definite and specific meaning, and it voices the acceptance by our Government of the principles, purposes and avowed intentions of the government so recognized.

"In your message to Congress of December, 1923, referring to our relations with the Soviet Government of Russia, you said: 'Our diplomatic relations, lately so largely interrupted, are now being resumed, but Russia presents notable difficulties. We have every desire to see that great people, who are our traditional friends, restored to their position among the nations of the earth. Our Government offers no objection to the carrying on of commerce by our citizens with the people of Russia.' You then added: 'I do not propose to barter away, for the privilege of trade, any of the cherished rights of humanity. I do not propose to make merchandise of any American principles. These rights and principles must go wherever the sanctions of our government go.'

"Religious toleration, liberty of worship, liberty of education, equality before the law, are American principles, supremely American principles. Yet, with regard to Mexico, they have not gone where our sanctions have gone. The dignity of our Government's sanction demands the safeguarding of these principles.

"We earnestly request, therefore, that our Government use its proper offices to induce the Government of Mexico to end its ruthless violation of those principles.

"It is vain to hope that peace can reign among the people of Mexico until its Government recognizes the obligation to grant them the liberties that will enable them to live in the enjoyment of those common human rights that are the heritage of all mankind.

"Very respectfully,
"The National Council of Catholic Men,
"Walter T. Johnson, President"

Mexican Catholics for religious freedom is concerned, Bishop Pascual Diaz, exiled leader of the Mexican Hierarchy, believes. He expresses this belief in an interview to be printed in the forthcoming issue of The Commonweal, Catholic weekly review published here.

Bishop Diaz thinks recent gestures toward good-will have allayed the fears of many Americans that war was in the offing between the United States and Mexico. This in turn, he believes, has made it possible for Americans generally to view the religious persecution in Mexico in its true light, and without the dread that should objection to the persecution be expressed, war might be brought nearer.

"One cannot help feeling," says Bishop Diaz in the Commonweal interview, "that the American people, now convinced that there exists no likelihood of war between themselves and the Republic to the South, are ready to view without bias the facts in the terrible religious and social conflict which has been in progress during more than a year."

Commenting on this statement by the Bishop, the Commonweal says it "seems to constitute a significant and almost unparalleled approchement between Catholic opinion regarding Mexico and general opinion regarding Mexico."

Asked by his interviewer what is the attitude of the Mexican Bishops toward the Mexican government today Bishop Diaz vigorously asserts that it has in no sense changed. He recalls that in September, 1926, at the invitation of President Calles, the Bishops petitioned for certain abrogations and changes in the Constitution of 1917. They were actuated by a patriotic desire to attain religious peace, to correct injustice, to secure religious freedom for Mexicans and "to restore the dignity of civilization to our country."

The Mexican Bishops, he says, are united in holding the same views they held at the time of this petition.

"We asked," he continued, "neither tolerance nor complacent recognition—much less either prerogatives or favors. We demanded liberty: nothing more than liberty, not only for Catholics but for all faiths. On the fundamental of this liberty, we said, modern society has been established. For its sake many institutions have been dismantled, and a torrent of blood has been shed. And what else could a policy of suppressing all religious beliefs be, excepting the negation of this liberty?

"More specifically, we asserted that religious liberty implied liberty of education without which liberty of thought and freedom of speech become a mere pretense; the liberty of association which permits to those who are bound by religious vows full realization on this earth of the 'life of God,' and life in community which, as the Sacred Scripture tells us, is nothing else than an 'incentive to charity and good works.' We said further that there was question of the liberty of worship which guarantees an independent organization of the hierarchy and the religious authority. . . .

"Please note that our demands did not in any way affect the matters which the national aspirations insisted upon as beneficial to the worker, whose sorry plight so much impressed Pope Leo XIII, now rightly famed as the 'Pontiff of the laboring classes.' Indeed, no one feels more deeply than do the leaders of the Mexican Catholic Church the need of measures which will benefit the poor of towns and cities, at a time when conditions have so strongly clamored for renovation.

"No. What we protest against is the slavery to which the Church has been subjected—which is nothing else than the deprivation of the Catholic's right to live according to his principles. We are certain, therefore, that we uphold a view sanctioned by thousands of years of human experience and accepted without hesitation by all civilized peoples who see what an immense benefit freedom and tranquility of conscience have conferred upon the world."

BISHOP GIVES SHIP'S STOKER LAST RITES

New York.—When able-bodied John Joseph McKenna, of Riverdale Road, Liverpool, England, kissed his young wife and little kiddies good-bye to board the White Star Line's good ship Calgaric as stoker, he probably didn't dream that the trip would be his last. And if he did, that a high dignitary of his Church would be kneeling beside his bunk in the steamer's hold to bestow the last rites—but such is God's way.

Only twenty-three years old, bright, entertaining and the life of the Calgaric's eight-to-twelve watch, McKenna was only out a few days when he was stricken with appendicitis, and the ship's doctor was summoned. An immediate operation was deemed necessary.

Suffering untold agony, the big stoker asked if there was a priest among the passengers.

"Not only a priest, my good man," said the ship's doctor, "but a Bishop." Then turning to his orderly he directed him to notify the Rt. Rev. Felix Couturier, Bishop of Alexandria, Ontario, one of the passengers, and proceeded to prepare his patient for the delicate operation.

Bishop Couturier lost little time in descending to the hold, where he remained by the stoker's side until he recovered from the anesthetic. Again on the following day he was to be found at his post, never leaving until the young seaman's condition took a turn for the worse, when he hurried aloft to prepare himself to administer the last rites of the Church.

As the sacrament of Extreme Unction was being administered, Captain G. E. Warner, Doctor Thomas, Purser Rogers and many of the crew knelt or reverently stood to answer the prayers for the dying as recited by Bishop Couturier.

In the presence of every officer and man that could be spared and nearly three hundred passengers, John Joseph McKenna was buried at sea the following morning, a last prayer being said by the Canadian prelate as the body, wrapped in canvas and well weighted, was tenderly dropped into the sea.

Those who have seen the letter written by Bishop Couturier and Captain Warner to the bereaved widow and children over in Liverpool, feel confident they will help console the little family in its woe.

Catholic Appeal For Freedom of Worship in Sweden

Stockholm—In Sweden a so-called expert statement on freedom of worship has lately been sent to all men in authority particularly interested in the matter by reason of their positions in the commonwealth. The statement was accompanied with a request to express their own views upon the subject.

The Catholic Vicar Apostolic received the request also and improved the opportunity afforded to set forth the Catholic view.

He repeated an appeal for complete freedom of worship dated February 25, 1926; asked that a simple declaration of withdrawal suffice henceforth for the renunciation of membership in the Swedish State Church; that Swedish Catholics be admitted to the official training schools for teachers, and that they be permitted to teach in all schools of the country.

He further appealed for tax exemption for all church institutions, or at least for a reduction of taxes similar to that enjoyed by the ecclesiastical institutions of the Established Church; for the right to acquire real estate without the heretofore requisite authorization from the Government; for the abrogation of the ban upon Religious Orders and the liberty to erect convents without waiting for the State officials' leave to do so.

Ulster's Education Inferior to South

Belfast, Ireland.—That the standard of instruction in the schools of Ulster is inferior as compared with that to be found in similar institutions of South Ireland, was commented on recently by Sir Robert Kennedy, who with Messrs. J. J. McMullan and S. Gray, adjudicated at a hearing of a school attendance case in Hollywood Petty Sessions.



TO HELP IN VATICAN LIBRARY. J. C. M. Hanson of the University of Chicago, who with William Warner Bishop, librarian of the University of Michigan, will go to Rome next month for the Carnegie Foundation for Peace to catalogue the books in the famous papal institution. (Underwood)

Current Catholic Events.

PRIEST-POET'S BAPTISMAL RECORD FOUND

Hagerstown, Md.—All conjecture as to the birthplace of Father Abram Ryan, famous poet-priest of the Southland, was ended when the baptismal certificate of the bard was found in a safe of old St. Mary's Church here by the Rev. Thomas D. Reinhart, pastor. The paper states that Father Ryan was born in Hagerstown, February 5, 1838, son of Abram Joseph Ryan, son of Matthew Ryan, of Limerick, Ireland.

NEW CATHEDRAL OPENED

Superior, Wis.—For the first time since its completion, the beautiful new Cathedral church of the Rt. Rev. Theodore H. Reverman, Bishop of Superior, opened its doors for service on Christmas Day.

AEROPLANES FOR MISSIONERS

Cologne.—An interesting auxiliary organization for the missions was founded last summer in this city by Father Schulte, of the Oblates of Mary Immaculate. This organization proposes to provide aeroplanes and pilots for the mission fields, especially those where there are no railways. Father Schulte has been a missioner in Africa. He has seen brother missioners die, when their lives would assuredly have been saved could they have been transported in time to a hospital.

LINDBERGH IS GUEST OF CATHOLIC SCHOOL

Belize, British Honduras.—During his brief stay in Belize, following his hazardous flight in the "Spirit of St. Louis" to British Honduras, an honor appreciated by all in the small crownland, Col. Charles A. Lindbergh, American flying marvel, paid his respects to St. John's College, the leading educational institute of Central America, which is conducted by the Jesuits.

ABSTINENCE FOOD PROVIDED FOR CATHOLICS

Cologne.—Officials of the North German Lloyd have ordered that arrangements be made whereby Catholic passengers of all classes on its ships may be able to observe Fridays and the other days of abstinence during Lent in accordance with the Commandments of the Church.

CHURCH ONCE STABLE HAS MASS FOR FIRST TIME ON CHRISTMAS

London.—Mass was celebrated for the first time in Halesowen on Christmas Day in a church which until three weeks ago was a stable. Further, the floor on which the altar rests consists of bricks taken from a manger. Halesowen was famous in pre-Reformation days as the site of the great Premonstratensian Abbey of St. Mary, around which revolved the Catholic life of North Worcestershire and South Staffordshire. The stable-church stands on a hill overlooking the valley of the River Stour. Directly opposite it is the twelfth century Church of St. John the Baptist, which fell into Protestant hands during the Reformation.

$1,000 GIFT MADE TO NATIONAL SHRINE

Washington—The Detroit Chapter of the Salve Regina has contributed another $1,000 toward the construction of the National Shrine of the Immaculate Conception on the campus of the Catholic University of America, the Rev. Dr. Bernard McKenna, director of the work on the Shrine, has just announced.

CARDINAL URGES SANITARIUM FOR DRUG ADDICTS

Philadelphia—In extending congratulations to representatives of all Catholic societies of the diocese for the accomplishments of their respective organizations during the year just ended, and to Philadelphians of the Faith in general for making possible the completion of an extensive building program during the period, His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, at his New Year Day reception, stressed the need of a Catholic sanitarium for drug addicts. He advocated also the erection of an institution for young girls, frequently referred to as "subnormal," who "are particularly liable to be misled because of some mental inferiority or innocence."

THOUSANDS LODGED AND FED AT LONDON CATHOLIC REFUGE

London.—During six winter months, 43,812 free night's lodgings and 93,897 free meals were given to destitute men, women and children at the Providence (Row) night refuge and home here, states the annual report. This Catholic institution is one of the largest of its kind in the city. It has been in existence for 67 years, and hundreds of thousands of "down and outs" have found refuge there.

CATHOLICS BUY PROTESTANT CHAPEL

London. — Another non-Catholic place of worship has fallen into Catholic hands. Canon Cleary, of Macclesfield, has purchased the Congregational chapel and Sunday school in that town on behalf of St. Alban's parish. The building is to be reconstructed and will be used as a parish hall and meeting place for the parochial organizations.

FORMER KING OPENS PARISH HALL

London.—Ex-King Manuel of Portugal, who during his exile has lived in the parish of Twickenham, London, has opened a new parish hall there. Bishop Butt, Westminster auxiliary, blessed the hall and afterwards presided at the opening ceremony. The Mayor of Twickenham, a prominent Wesleyan, was present on the platform.

MEDICAL MISSION DAY IS OBSERVED

New York.—The celebration of a Catholic Medical Mission day on the eighteenth of each month has just been announced by the Catholic Medical Mission Board of America, with national headquarters here.

The Feast of St. Luke (October 18) has been nationally and internationally set apart as the annual day of prayer for Catholic Medical Missions.

FIVE K. S. G.'S ARE LIFE MEMBERS OF C. P. A.

New York.—Charles H. Ridder, treasurer of the Catholic Press Association, reports that to Joseph J. Quinn, editor of the Southwest Courier of Oklahoma City, belongs the distinction of having secured in one week five Knights of St. Gregory as life members in the Catholic Press Association. These life members are: Frank V. Shaw, K.S.G., Fairfax, Okla.; Thomas Chestnut, K.S.G., Robert W. Egan, K.S.G., J. P. Flanagan, G.S.G., and C. P. Quinlan, K.S.G., all of Tulsa, Okla.

PARENTS CROSS OCEAN TO BE AT PROFESSION OF DAUGHTER AS NUN

Cleveland, Ohio.—A trip across the Atlantic from their home in Kilnalick County Cavan, Ireland, was the task of Mr. and Mrs. Matthias Boylan of that place gladly undertook to be in Cleveland to witness the profession of their daughter, Marcella, into the Community of the Notre Dame Sisters here.

MEXICAN CATHOLICS AIDED BY LINDBERGH VISIT, BISHOP SAYS

New York.—The present campaign for good-will toward Mexico, in which Colonel Lindbergh has played an important part, has had at least one good result as far as the struggle of

Bishop Lillis Hopes For His New Junior Seminary Shortly

Kansas City.—With a project nearest his heart about to be launched, the Rt. Rev. Thomas F. Lillis, Bishop of Kansas City, was entertained at a banquet given in St. Catherine's Home here recently by ninety priests of the city and other parts of the diocese, in honor of the twenty-third anniversary of his consecration as bishop.

The much-beloved prelate delighted all present by announcing that during the year 1928, the first classes in the long desired junior seminary will begin. He did not state definitely whether he intended to complete the seminary building during the coming year, but indicated that he hoped to do so.

He called the attention of those present to the fact that only lately he had bought a large tract of ground for the building.

BISHOP ANNOUNCES ANOTHER BURSE

A gentleman belonging to St. Joseph's Parish, Mishawaka, has engaged a Burse and paid one thousand dollars towards the same. It is his intention to pay Five Thousand Dollars, and have the full credit, for all time, of defraying the expenses of a worthy, poor boy for the Holy Priesthood.

DISESTABLISHMENT OF CHURCH OF ENGLAND LIKELY OUTCOME OF PRAYER-BOOK REJECTION

(Continued from Page One)

against which he said nothing, were not the doctrines of the Church of England established at the Reformation.

There were many things done in the Church of England today which were on the Homeward side of the dividing line.

Bill Legalized Disobedience

Discussing the irregularities in the Church of England, Sir William declared that because the Bishops could not cope with the clergy who departed from Protestant practice, they were asked to bring illegal men into line by altering the law.

He accused some of the Bishops of encouraging the disobedient clergy by giving them promotion.

Sir Henry Slesser supported the measure on behalf of Anglo-Catholics. He said he looked upon the Bishops as divinely appointed guardians of the Church of England.

Before the measure went to the Commons it was debated for three full days in the House of Lords, where it was approved by 241 votes to 88—a majority of 153.

One of the speakers, Lord Dawson of Penn, went right to the heart of the question when he brushed aside such questions as ritual and the Real Presence in the Church of England. The vital question, he said, was authority, and authority was not imposed, "and as long as that vital question was satisfied it could not be said there was a Romish tendency."

Lord Halifax Opposed

Lord Halifax spoke against the measure, as it contemplated coercion which, he said, he believed to be impracticable and undesirable in regard to the interests of Christianity. But he had too great an affection for the Archbishop of Canterbury to vote against the measure, though he could not vote for it, he explained.

Two Bishops spoke and voted against the measure—the Bishops of Norwich and Worcester.

Catholic members of the Lords and Commons abstained from voting on the Prayer Book motion. During the first day of the Lords debate the Earl of Denbigh explained the Catholic position thus:

"There are some forty Catholic peers who have right to vote in your Lordship's house, and I think therefore your Lordships might like to know that, so far as I am aware, none of them will take any part in the debate in which we should interfere with our vote, and therefore we intend to do nothing.

Incongruity of Method.

"Speaking for myself I should like to say that although we should all like to see peace in religious circles, I cannot imagine a more incongruous body to bring it about than the present modern parliament, composed as it is of men of various religions, professed agnostics and free-thinkers, and of others who, perhaps, never go near a place of worship from one year's end to another, except perhaps to see their friends married or buried, or to be married or buried themselves.

"If it is to such a body as this that the question of the Prayer Book, which practically is to lay down the doctrines and rubrics of the Established Church of England, is to be referred, if peace comes all I can say is that many of us would be very much surprised.

Bishop Knox's Viewpoint.

"I see that Bishop Knox says:

"'It is not merely that the formal assent of Parliament to matters which it does not profess to understand is in the nature of a farce. The position is worse than that. Parliament is asked to uphold to England and the Empire as a type of the public worship and as "the pure profession of the gospel" a book which it has had no time to examine, no power to amend, and no competence or training to estimate.'

"All I can say is that I for my part feel intensely relieved that I shall have no responsibility in the matter."

Beyond this statement of the Catholic position no Catholic took part in the debate in either house.

The effect of the Commons defeat of the motion is a rejection of the Prayer Book measure, the vote in the Lords notwithstanding.

Woes of Christmas Day For Mexicans Related by Bishop

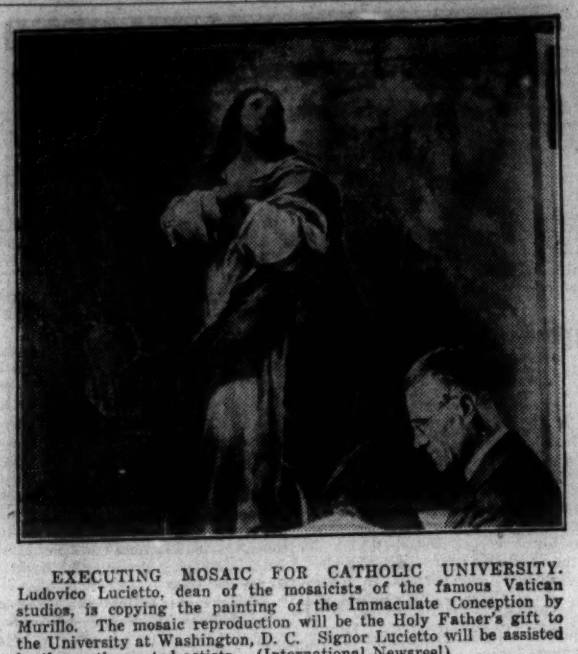
Galveston, Texas—Calling attention to the sad Christmas faced by Catholics below the Rio Grande River, and to the heroic deaths of scores upon scores of priests and men and women there, the Rt. Rev. Christopher E. Byrne, Bishop of Galveston, in his Christmas sermon in the Cathedral here, urged prayers for the return of freedom to Mexico.

To this land of terror, he said, we have seen "good will delegations" go to shake the tyrant's bloody hand; thither went our national jester to bring a smile to the grim lips of a modern Herod. And, he said, when our gallant eagle flew down, holy voices here pleaded with him not to attend the bullfight. Innocent bull blood may not flow for fun; but human blood may be shed without a single protest from here, and all to secure a tyrant in his office, and to establish a constitution that is a mockery of free government.

"'Silent Night!'", Bishop Byrne continued, "Oh how those words of the Christmas hymn tell the story of poor Mexico. 'Silent Night', how well too, they describe our dumbness and indifference to the situation there. No room for Him in the inns of Bethlehem, but who knew Him there in His unborn seclusion? No room for Him in the churches and cathedrals built for Him in Mexico by His own children through their sacrifices and toil.

"But there are 'rebels' who suffer in Mexico. Aye 'rebels' they are; and in the same spirit and the same sense St. Peter and St. Paul were 'rebels' and died for it; and St. John the Evangelist was a 'rebel' and died in exile. Rebels were Washington and Jefferson and Adams and Charles Carroll of Carrollton. The world's heroes were all 'rebels' to a 'horde of petty tyrants'. For every rebel actuated by personal ambition there are 10 rebels striving to overthrow injustice, and to establish liberty.

"Oh, in this night when you welcome the Infant Saviour as the Redeemer, pray for the freedom, the civil freedom, the religious freedom of your neighbor nation, bound by an odious constitution they never adopted, and affrighted by a tyrant's guns."



EXECUTING MOSAIC FOR CATHOLIC UNIVERSITY. Ludovico Lucietto, dean of the mosaicists of the famous Vatican studios, is copying the painting of the Immaculate Conception by Murillo. The mosaic reproduction will be the Holy Father's gift to the University at Washington, D. C. Signor Lucietto will be assisted by three other noted artists. (International Newsreel)

Ku Klux "Subversive" Gov. Smith Declares

Albany, N. Y.—Declaring that he regards with "abhorrence the purpose of the Ku Klux Klan" and considers its members "subversive of the fundamentals of American Democracy," Gov. Alfred E. Smith, yesterday in a letter to Paul M. Winter, of Jamaica, L. I., officer and organizer of the hooded order in that section, declined to enter the controversy arising out of the Jamaica riot of May 30, last, when police are alleged to have dragged Klansmen out of the Memorial Day parade.

In his reply to Mr. Winter, who had written to ask him to intervene and order an investigation of the affair, the Governor said that the law does not vest him with the necessary power to take action along the lines suggested by the Klan official, and referred Mr. Winter to the courts for a remedy of any just grievances that may be involved in his complaint.

Mr. Winter's appeal to Governor Smith followed immediately after the position taken last week by Mayor Walker of New York, who declared the parading of the Klansmen was illegal, because the organization itself was illegal, according to the laws of the State.

The Governor's letter to Mr. Winter follows in part:

"I acknowledge your letters complaining on behalf of the Ku Klux Klan of the conduct of the municipal authorities of the City of New York in reference to police interference with an attempted parade by the Ku Klux Klan.

"The burden of your communication is a petition for the protection of the law. The whole theory of our Government rests upon rule by law. The Governor himself, no less than any other citizen, is bound by law and can act only in accordance with it.

"I find no fault with your appealing to me, as you are only acting upon what seems to be a rather widespread opinion that the Governor, because of his position, can reach out and by any assumption of power right all the wrongs, public and private, that are perpetrated intentionally or otherwise throughout the whole State. While it is true that the Constitution reposes in the Governor the duty of enforcing the law, the statutes of the State construing that section of the Constitution provide in great detail the manner and method which he must pursue.

"So far as it lies in the power of the Governor directly to protect the rights of individuals or groups of individual citizens, I have always stood ready to exercise that power. Although I subscribe to no tenet of the Socialist Party, I protected its equality before the law when I vetoed the bill that would have made it possible to deprive that party of its proper representation on the ballot.

"Recently an endeavor was made to strike from the jury list the name of a man who entertained doctrines like yourself, and the Appellate Division of the Supreme Court, in the First Department wrote:

"'A man cannot be removed from the jury list merely because of bigotry that runs counter to fundamentals of religious toleration and freedom. American liberty extends the protection of the law even to those who are false to its principles.'

"I subscribe unreservedly to that declaration of principle. I regard the purposes of your organization with abhorrence and I consider them subversive of the fundamentals of American democracy. Nevertheless, in so far as it lies within my power under the law I would accord to you exactly the same even-handed justice that I would give to anybody else."

Heroism and Charity Of Chinese Catholics In War Zone Related

Peking—The Christian charity and heroism of the Chinese Catholics in the Vicariate Apostolic of Swan Hwa Fu, a section of Chili Province entrusted to the Chinese Catholic clergy, stand out in strong relief against the stupid brutality of civil warfare. Accounts of their heroic conduct in the fighting there in October have come to hand.

The soldiers of Chang Tso Lin, who had been stationed in Swan Hwa Fu, withdrew before the oncoming troops of Yen Hsi Shan, the "model governor" of Shansi province. Fighting between the two armies took place at a short distance from the city. Owing to the scarcity of stretcher bearers, many of the wounded lay for days on the battlefield with no one to care for them.

Bishop Philip Chao, of holy memory, called for volunteer stretcher bearers among the Catholics. The Christians asked whether death under such circumstances would be meritorious. Bishop Chao replied that such a death would be that of a martyr of charity. Fortified with this assurance, the volunteers went to the battlefield and rescued the wounded under fire.

There is no hospital at Swan Hwa Fu and the wounded were crowded together in makeshift quarters at the station. The poor creatures were in great want and suffering. The Catholic children of the city went from door to door, begging money for the soldiers. Then they bought food and cigarettes. Accompanied by a Chinese priest, they went to the station and distributed these dainties among the wounded. Officers and soldiers alike were deeply touched by the charity of these children.

Catholic young men and women of the city acted as volunteer nurses. All these labors were not without fruit. Three dying soldiers were instructed and baptized. A Catholic soldier was able to receive the Sacraments. A number of pagan soldiers and several officers declared their intention of studying the Faith.

In a few days, the Shansi troops withdrew and the soldiers of Chang Tso Lin reentered the city. These troops are thieving and brutal. Bishop Chao had transformed his residence and the cathedral into places of refuge. They were soon filled to overflowing. The Chinese prelate watched over the refugees with anxious care. On one occasion, he took the cloak from his own shoulders to give it to a destitute man.

On the last evening of his life, Bishop Chao went through the courts of the residence to make sure that all was well with the refugees. He withdrew to his room about midnight. He was dead at one o'clock.

The cathedral was occupied by about a thousand women and children, many of them pagans. But it was not possible to put them out, and so all these refugees were present at the Requiem of the apostolic Chinese bishop.

Two Brothers Serve As Deacons at First Mass Sung by Third

Mobile, Ala.—The Cathedral of the Immaculate Conception here witnessed an event of unusual interest Christmas when the Rev. George C. Royer, ordained two days before by the Rt. Rev. Thomas J. Toolen, Bishop of Mobile, sang his first solemn high Mass assisted by his two brothers, the Rev. Walter Royer, deacon, and the Rev. Joseph Royer, sub-deacon.

Father Walter, stationed in Birmingham, was ordained in 1924, and Father Joseph, now of Montgomery, in 1925. All three are alumni of Mt. St. Mary's Seminary, Emmitsburg, Md., and members of the cathedral parish, where they served as altar boys. Father George Royen is the first priest ordained by Bishop Toolen.

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Plans Ready for the Capuchin Monastery

(Continued from Page One)

meet conditions. The branch of the Franciscan Order known as the Capuchin Order dates from July 13, 1528, when Pope Clement VIII gave his sanction to the organization which obligates itself and its members to a strict and literal interpretation to the rule of St. Francis.

The Capuchin chose as their field of labor, work among the poor and lowly of the Church. The Capuchins began their work by their popular missions in Italy. The building to be erected in Huntington will be planned to carry out the centuries-old purpose of assisting the poor and preaching to them.

Present Novitiate at Detroit.

The building to be constructed in Huntington will be for the Novitiate of the province of St. Joseph. The present Novitiate is located in Detroit but has become inadequate to cope with the needs of the Order. There was an enrollment of twenty student novices and eight candidates to the brotherhood in 1927.

To House Mission Band.

The new Novitiate in Huntington is to be the home of the mission band of the province. This will comprise the select body of preachers who go about preaching to the people at missions, retreats, devotions and Lenten courses. There will be about twelve priests in Huntington who will do their work here and by traveling out of the city. All are of the Capuchin Order, founded as a direct result of the labors of St. Francis, who was known as "the little brother of the poor."

The central feature to the north will be the chapel, though above and to the rear of this will be a tower, ninety feet high, which corresponds to the campinili of the old Italian structures. At each side of the chapel will be a wing. One of these will be for guests; the other an office. The chapel in the middle and the wings at each side, with the tower in the background, will stand out as prominent features of the building as seen from the north.

First Floor.

The main structure will be three stories above the ground. On the first floor will be the chapel, seating about 250. There will be one main altar and six side altars. On the main floor also, and at the center of the building, will be the library. As this is above the boiler rooms, every precaution is taken against fire and only fireproof materials will be used in its construction. It will be 48 by 50 feet. In addition, there will be four private bed rooms for guests and a private dining room on this floor, with a spacious living room.

To the right of the main chapel will be the two sacristies, and to the left of the main chapel will be a small chapel, 50 by 25 feet. In the west wing will be fifteen private rooms, with a general conference room connecting them.

At the rear of the first floor is a covered passage that connects the farthest reaches of the building and between this passageway and the rear of the other parts of the building will be an open court.

Basement.

In the basement, under the chapel, will be the recreation room. To the left of the recreation room will be a storage, and under the left front wing will be the bakery with flour storage and fuel room connecting with the bakery. To the right will be the storage cellar.

In the basement also will be the poor lads' dining room where meals will be served the poor and needy. There will be also a refectory 27 by 73 feet.

Beneath the library, in the center of the building, will be the boiler room. This will contain two units for heating with hot water. One unit will operate with oil, the other with coal, so that in case of a fuel shortage of one kind, the other can be operated. Each unit is capable of providing heat in the most severe weather.

Back of the boiler room will be the coal bunkers and a cistern. The latter will be 16 by 64 by 12 feet deep.

Back of the refectory, or dining room, will be a kitchen, 40 by 27 feet, and south of the kitchen will be the pantry, 24 by 20 feet, with a vegetable cellar, 28 by 30 feet, and a fruit cellar 11 by 30 feet, connected with the pantry and kitchen by a 6-foot corridor.

In the west part of the basement also will be shower baths and toilets.

On the east side, south of the bakery, will be the laundry, 32 by 20 feet, and south of that will be the drying room 48 by 20 feet, and on this side also will be a shower bath room.

At the rear of the basement will be the carpenter's and painter's shop, 30 by 39 feet.

On each side of the boiler room will be storages, 30 by 38 feet.

Second Floor.

To the left of the chapel on the second floor will be a sacristy and east of that is the choir, 54 by 25 feet. The main chapel, of course, extends up through the second story. To the right of the chapel will be the organ loft, 14 by 24 feet.

The west part of this floor will contain seven private rooms and in the west wing will be two conference rooms and fifteen private rooms with baths.

The central part of this floor, over the library, will be an infirmary with its own chapel and with sun porch, two private sick rooms, two baths, a four-bed ward and attendant's room, with an apothecary and office.

The east wing will contain a suite of rooms, including living rooms, bed room, bath and conference room. There will also be fourteen private rooms with baths.

The attic floor of the building will not be finished at once, but it is arranged so that, in the future, as more room may be demanded, the partitions can be constructed by a pre-arranged plan provided by the architect, and the third story will be ready for use.

All over the building every precaution will be taken and the boiler room will be practically walled in with fireproof constructions. All of the stairways will be fireproof.

There seems now not the slightest doubt that work will be started on the building by March 1. The city has established a water main to the site, so that water may be available at any time for building purposes. When the building is completed, the water will be at hand for the drinking supply and for fire protection.



CATHOLIC ACTORS HOSTS TO JEWISH PLAYERS. A few days before Christmas the members of the two guilds met at the Hotel Astor for a luncheon and smoker. In the picture (left to right) are: Gene Buck, well known producer, Eddie Cantor, vice-president of the Jewish Guild; William Morris, president of the Jewish Guild; Frank McGlynn, president of the Catholic Guild, and Father Martin E. Fahy, chaplain and treasurer of the Catholic Guild. Mr. McGlynn had the title part in the play "Lincoln." (Wide World)

Victory-Noll Missionary Priest Receives "Record" Christmas Collection



At Midnight Mass on Christmas, Father Charrie, Pastor of St. Joseph's Church, Anton Chico, New Mexico, received his record Christmas collection —$13.00! This is the largest collection received in this mission church for some years. This collection, in accordance with the Spanish custom, was taken up after the veneration of the Infant Jesus on Christmas.

Father Charrie has under his care even neighboring missions—all just as poor as, or poorer than, Anton Chico. Since 1921 the poverty of his people has been such that they have scarcely managed to eke out a meager existence, to say nothing of contributing toward the support of the Church. His usual Sunday collection amounts to between thirty-two and thirty-five cents. About a month ago, he received $1.00, his largest Sunday collection in five years.

Speaking of conditions of his poverty-stricken missions, Father Charrie said: "These people are too poor to give. When they have anything, they freely give it. For the past six years, however, these people have had practically no crops. It seems a blight got into the pepper crop about six years ago, and since that time the people have not been able to get even a single crop of "chili". Themselves, and their parents before them, always made a specialty of raising chili for the market. They used to make good money. I remember in one small district where the farmers cleared $5000.00 in one year from their chili crop.

At one time the people of Anton Chico were among the wealthiest people in New Mexico. Many years ago the ancestors of one family here got a grant of land from the Spanish Crown—the King of Spain—extending from Anton Chico to Colonias, a distance of thirty-five miles. When this country passed under the jurisdiction of Old Mexico, the Mexican Government confirmed the grant of this land. Then, later on our own Government confirmed the grant, but since "the seven lean years" of crop failures, the people have been unable to pay all the taxes. Some three years ago they were again unable to pay the taxes, and the Government sold all the underground rights of these lands to a big oil corporation. Now the people have practically nothing left. It is a sad story. No doubt this oil company is quite certain that there is oil in the ground around here and perhaps in a few years they will begin to get oil from the land which they bought so cheaply from a people whose ancestors held the land under more favorable conditions.

For the past two years the Society of Missionary Catechists has maintained a Mission Center at Anton Chico, co-operating with Father Charrie in caring for the spiritual and temporal needs of these destitute people.

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